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Chinese Epitaphs.

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ANYONE hunting for "sermons in stones" should not neglect grave-stones. Here the sermons are short but yet serious and full of interest. Even in China is this true. Nothing could be more formal than the Chinese epitaph, but no amount of conventionality can conceal the thoughts of the heart behind it and from which it issues. The few words, rarely over four, are enough to disclose the highest ideals the living entertain in regard to this life, and their best hopes for that which may be beyond. For the real religion of any people, do we not get our most direct and reliable testimony from these tablets of stone, on which in terse summary is recorded humanity's past experience and future hope?

The following inscriptions are copied from my note-book, and were all gathered in the vicinity of Kalgan. It would interest the writer to learn how these compare with those found in other parts of the Empire. The following represent with reasonable completeness those to be found in the locality just mentioned, and if one could judge from their frequent recurrence there, they must pretty well represent all China.

Those presented may be thrown into general groups, as follows.

(1) 百世流芳—*His fragrant name shall flow down to a hundred generations, or*

(2) 萬古流芳—to ten thousand ages.

Really this does look a trifle strained when applied to the average celestial, even though his family be affluent enough to provide for

him a cheap stone. Nor is this seeming exaggeration relieved when we "consider the text in the original," for the 古 translated exactly would be *antiquities*, so that these four innocent-looking characters ask us to believe that the distant future shall have receded back into ten thousand past and hoary ages before the name of this individual shall have ceased giving forth its fragrance to the world! We commend this inscription, for his sober deliberation, to the minister who recently said that he regarded an ounce of taffy as worth a ton of epitaphy. This is one of the many things in China that must be reversed before the required equilibrium can be established.

(3) 永垂不朽—*His name shall descend forever and never perish.* This is exceedingly common on all kinds of memorial stones. This word "forever" also seems to be a great favorite with all people not mathematically trained, for expressing the idea of indefinite duration, and the Chinese certainly are no exception to this rule.

(4) 億萬斯年—*His years shall be 1,000,000,000.**

(5) 千萬斯年. This is more modest than the last and only allows ten thousand years of immortality. Now as to expressing any such expectation as these words might seem to imply, of course everybody recognizes them to be fine-sounding but empty phrases. But indirectly, and therefore most genuinely, they witness to the deep and imperishable longing of the human heart to not perish from the land of the living, from the thoughts of men. The man may be buried under the stone and, as in China, buried very deep, but such expressions as these are among the evidences that show how the hope for something better than death refuses to die out of the heart.

(6) 永言孝思—*Forever shall be mentioned the filial piety* (of his descendants).

(7) 春秋展孝思—*Spring and autumn will the children remember to perform their filial duties.*

(8) 以時祭祀—*Will sacrifice at the appointed times.*

The first of these seems to mean the same as the two following, but just what *they* mean is really undiscoverable. For wealth of ambiguity is there any language to be compared with the Chinese? The uppermost thought here may be that the posthumous needs of the departed will be supplied. Or perhaps an exhortation to the children to remember their duty in sacrificing is the first idea. Or is it that such was the virtue of the deceased that he won for all time the living regard of the future generations?

* Williams says: "Laudatory expressions are rare, and quotations from the classics or stanzas of poetry to convey a sentiment entirely unknown"—*Middle Kingdom*, revised ed. Vol. II., p. 255. This observation clearly needs revision. Nearly all the inscriptions given in this paper are laudatory and Nos. 4, 5, 6, 9, 20, are from the *Shih Ching*.

Amidst such abundance it is our own fault if we do not find some sentiment that pleases us.

But the general import of these epitaphs is clear enough, and the sacrifices they refer to, every Chinaman knows by heart. The times for sacrifice to the Spirits are at least six every year. In China, men minus fleshly bodies are popularly supposed to enjoy their festivals as do their corporeal friends, that is, if they are properly supplied with the necessities of existence, *i.e.*, wine, or in case deceased belonged to a temperance society, tea; food, paper clothing, cash, silver and gold. The seasons for sacrifice are: the birthday of the deceased, the day of his death, the *Ching Ming* which comes 106 days after the winter solstice, that is, at the end of the 2nd moon, or the 1st of the 3rd; the 15th of the 7th moon, and the 1st of the 10th. These three last are called 上元, 中元, and 下元. These five festivals the spirits celebrate by themselves, only requiring of their earthly friends their provisions and specie, but the sixth and greatest, which might be termed All Souls' Day, is that of the New Year, when all in the heavens or on the earth, or in it, meet under the same roof and rejoice together as well as possible under the circumstances. Because the welfare, if not the existence, of the departed is so dependent upon the offerings of the living, these epitaphs, assuring them of the children's undying remembrances, amount to something very like the *Requiescat in Pace* of other lands, though with the difference of heaven and earth in their philosophy and faith.

(9) 克昌厥後—*Able to prosper his posterity.* This is from Wu Wang's eulogy of his father in the *Shih Ching*, and seems to be the leading thought of the ode. It is interesting to notice how often, as compared with the writings of Confucius and Mencius, this thought reappears through the older classic. This has its analogy in the Bible, if we compare the times of Moses with those of the later prophets.

(10) 光前裕後—*He sheds luster on his ancestors and will prosper his descendants.*

(11) 厚德載福—*His deep virtue holds blessings.*

(12) 垂裕後昆—*Sends down prosperity to his descendants.*

(13) 百世其昌—*Will prosper one hundred generations.*

(14) 祖德宗功千年澤子承孫受萬載興—*The virtue of our ancestors holds a thousand years of good; and the children shall receive prosperity a thousand years.*

(15) 德啟嗣後—*His virtue shall expand his posterity.*

That this is considerably the largest class is not from accident. It is because the private teachings of the moral nature regarding the good of virtue, and the evil of its opposite, have been emphasized and enforced by the Chinese sages who have stood at the head of the

nation as its representatives and teachers. No doctrine is more explicitly stated. Both the *Tao Tei Ching* and its distant relative the *Kan Ying P'ien* give this sentence: 善惡之報如影隨形—*The awards of good or evil follow them as the shadow the substance.* Now let this conviction become firmly rooted in the mind of a man who is utterly ignorant of any other world besides this, and who has happened to notice that men by no means always get their deserts in this world, and there is left no possible theory but that the surplus of good or evil deserved but not received by the individual must go down to the children and children's children; that is the theory which appears in the class of epigraphs above. This philosophy is tersely expressed in the *Scripture to Awaken the World*. 近報在身遠報子孫—*The near award is upon one's self, the distant goes to the children.* Or, as a more popular saying has it, 爲善不昌, 祖父有餘殃殃盡則昌爲惡不絕祖父有餘德德盡則絕—*When one does well and yet fails to prosper, it is because the ancestor left a surplus of evil; when this surplus is exhausted the prosperity will come. When one does evil and does not come to his end, it is because of the ancestor's excess of virtue; when this is spent the end comes.* The likeness between the thought of this class of epitaphs and the conclusion of the Fourth Commandment is apparent. Likewise the gulf between the two. How the Chinese mind, holding so firmly to and making so much of moral law, has yet been so contented with its ignorance concerning the law-giver, is a problem beyond—well, we will say, the scope of this article.

The inscriptions that follow are miscellaneous.

(16) 永受皇恩—*May his family always receive Imperial favor.* This seems to be a prayer that among the descendants there may always be officials.

(17) 恩榮—*Received Imperial honor.*

(18) 覃恩—*Ascended one grade.* This marks a new Emperor's ascension or his marriage, or the birth in the Imperial family of a son, on each of which august occasions a universal 覃恩 takes place.

(19) 木本水源—*The tree has its root, the water its spring.* Written on the stone of the oldest ancestor.

(20) 本支百世—*May his clan be prospered a hundred generations.*

(21) 具世嚴慈—*A whole generation our father and mother.*

(22) 貽厥孫謀—*Left to his grand-children an example.*

(23) 奠瘞先澤—*We have completed the burial and sacrificial rites (repaying) the kindness of our ancestor. (?)*

(24) 先天聖母后土皋帝—*The holy mother of the ancient heaven. The rule of the rear. (?)*

These are rare and obscure. Can they be those of one of the sects? The first suggests the Pa Kua Chiao.

The following are always to be seen in every completed burial place.

(25) 后土之神位—*The place of the god of the rear*. This is explained by the location of the stone on which it is written, this always being in the corner of the lot and at the rear. Sometimes this inscription gives place to the less common 神祇之位—*The place of the gods of heaven and earth*. With all their agnosticism the Chinese do not neglect to mention the gods, and one of these is as sure to be seen as the *Dis Manibus* on the Roman urn.

(26) 明堂之神位—*The seat of the god of the Illustrious Temple*. This is always engraved in large characters on the stone standing before the graves, and which represents what was, in the times of Wen and Wu, the place of the ancestral temple. This Ming Tang corresponds to what is now the 太廟. The change from the temple to the open space was made probably after the time of the famous geomancer Kwo P'oh.

(27) 穀旦—*Lucky day*. This is always on the stone. It assures all concerned that a fortunate day was chosen for erecting the slab, though in what direction this good fortune is supposed to radiate is not easy to guess.

In conclusion. Between such epigraphs presented and those of the western world there are broad differences. In general the Chinese is much more formal and cold. In not one of those given do we have the least hint as to the personal character, still less the characteristics, of the individual. It would be hard to imagine a more complete exhibition of practical stoicism than that presented in the inscriptions noted. We look in vain for those expressions of the human heart that death everywhere else calls out. Words of tender pity, of affection for wife or child, laments over the cruelty of death, attempts to follow the departed in thought into the future world, all these may be felt but never are expressed in the cold, formal sentence that satisfies the Chinese heart. Anything resembling a pleasantry or pun might as well be looked for in the *Peking Gazette*. In general, the style of the epigraph accords very exactly with the state of the departed as that is regarded by the living, *i.e.*, to all intents and purposes, dead. Of course these observations would be utterly worthless if deduced only from the few specimens presented, but a moderate amount of inquiry and a total failure to learn from any source of any different sort, strengthens in the writer's mind the conclusions already reached.

When we bring into contrast Christian inscriptions, the contrast is yet more painfully evident. In the one is expressed trust

in a merciful Being; in the other, only the blind hope that under impartial law the assumed integrity of the departed will bring forth worldly good to the descendants, and secure continuance to the name, and sacrifices to the shade of the dead. The one has the virtue of humble faith in the Creator: the other boastfully puts its faith in the virtue of the creature. The Chinese believe in Heaven—meaning by that term Law—but do not believe in a compassionate Heaven. In no one of the epigraphs above have we the least sign of any turning to Heaven as gracious and merciful. The only Heaven for the deceased is that which his own good deeds make for him. What a turning of thought must take place before this offensive laudation shall fade out of sight in the great light of the cross!

The New Testament in Chinese.

PAPER II.

IN a former paper reason was shown for holding that so far there is no adequate translation of the Word of God in Chinese, or at least none in the hands of Protestant Missionaries. In this paper further evidence will be adduced in support of that conclusion by the citation of mistranslations in the existing versions—errors of sense and symmetry hiding alike the beauties and truths of the Word of God, and in every way defrauding the Chinese Christian of what they pretend to give him. All this is true of every version of the Scriptures so far, though that issued from Hankow is much in advance of any of the others. Still it is far from what even a very ordinary version should be.

What shall we say of work that wilfully, without either rhyme or reason, changes the very words of Scripture in many passages? Only by comparison of Scripture with Scripture can we hope to understand what was written for our learning, and the ideal translation is that which places all the material for comparative study at the disposal of the student. Ex. qr. compare 2 Chron. xx. 7, Isa. xli. 8, Jas. ii. 23, with Prov. xvii. 17, xviii. 24, John xv. 13-15, and note Psalm xxxviii. 11 for accurate translation. A similar case, but this time more absurd if not so serious, is that of the Hebrew word *tamar*, transliterated in no less than three different ways in Bishop Schereschewsky's Old Testament (Gen. xxxviii. 24, 2 Sam. xiii. 1, Ezek. xlvii. 19) and for the same word as the name

of a tree we have the English word "palm" boldly transferred in the Chinese text!—(Psalm xcii. 12.) Could incongruity have gone further? How much more useful, how much more symmetrical the word would have been, had the person, the tree and the city, one word in the original, been represented by the same term.

Perhaps the most evident canon of interpretation, but one that our translators either overlook or deny, is that what is said is meant. Others, too, have shared their spirit, as Burns, for example, when he makes Interpreter say that 人受了感化好像重生一樣. This is not what the Master thrice impressed upon Nicodemus, nor what His disciples taught (1 Pet. i. 23, Jas. i. 18), but a wilful and unreasonable destruction of truth whereby nothing is gained and much is lost. This expression 感化, than which none is more common in preaching, conversation and literature, and which our translators have attached so frequently to the name of the Third Person of the Trinity in Acts and in the Epistles, represents nothing in the original. It is thoroughly unscriptural and out of harmony with the teaching of Christ to say that the Holy Ghost "influences" or "changes" a 人 or his 靈魂, so making him a Christian—a member of Christ. On the contrary, Nicodemus was told that we must be "born," not "changed"—not an operation on the flesh or on the spirit, but "a new creation" (Gal. vi. 15, 2 Cor. v. 17) is necessary to life. When a native reads the *Sacred Edict* in the streets his wish is professedly to 感化 men. Are we to teach that the Spirit of God does what a man can do to his fellows or what the good example of Ch'eng Pao's family did for his hundred dogs?

From first to last the Pekin version appears to have been written for the colporteur and not for the church—for which only the scriptures are intended. That it was not necessary under any circumstances to weaken the expressions is sufficiently evidenced by the inconsistency of the translation. Cf. Acts ii. 4 with iv. 31 and viii. 15; 1 Thess. i. 5 with verse 6. If Dr. Hugh Broughton "would rather be torn to pieces by wild horses than impose such a version (that of 1611) on the poor churches of England," how would his righteous soul be vexed for China!

Another instance of the application of the toning down principle is to be found in 1 Thess. iv. 13, where Paul tells his converts that they must not grieve for their dead in Christ, that these but sleep and will awake at His shout. The word is "sleep" in Greek and should be "sleep" in Chinese, but the Pekin committee, following the Delegates, must needs correct its author and rob the church of a wonderful thought, giving notice of the dishonesty in a marginal reading. There is an element of absurdity about some of these

marginal notes from which even Mr. John has not escaped. Here, for example, and in the fourth verse (*cf.* chap. i. 10) we are told that the original has a certain term which can be translated, then why introduce something different? Why not give what is in the original? To what man is given the option of retaining, rejecting or altering one jot or one tittle of the Word of God? Throughout the New Testament the departed believer is never spoken of as dead, he is either "asleep" or "dead in Christ." There are expressions in our Bible which, "if not rendered with fearless literalness *will* seriously lower the standard both of privilege and practise in the Christian Church in China," and this is one of them. To the Christian, "dissolution is but an early incident in his career, a victory over death" to be manifested at the parousia of Christ. Paul calls it sleep; so did Jesus at the bedside of the Jewish maiden (Mk. v. 39), and so He taught his disciples to call it ere they went to the bereaved home. (John xi. 11-13. *Cf.* also Acts vii. 60, 1 Cor. xv. 18.)

Nor is this the only muddle that has been made in 1 Thess. iv. 14-18. The apostle writes that *δευτον Ἰησοῦ*, God will bring with Him those who have fallen asleep, but both Mr. John and the Pekin committee follow the authorised version and revised version (but note margin) in the exceptional rendering of an ordinary form. *Cf.* Eph. ii. 8, John i. 3., etc. Again, the third 耶穌 is commentary—however good—where translation only has any right to appear. Here is an instance of ambiguity in the original which could have been transferred into the Chinese. *Αὐτός* should be rendered by 他. Still further, "we who are alive and remain until the presence (revised version margin) of the Lord" appears with *παρουσία*, represented by 降臨, the term that covers *καταβαίνω* in the next verse. Liddell and Scott define this word—which occurs twenty-four times in the New Testament—as "a being present, presence;" and Young gives "a being alongside." Obviously 降臨 has nothing in common with *παρουσία*—*Cf.* 1 Cor. xvi. 17, 2 Cor. x. 10, Phil. ii. 12.

It can hardly be questioned that a thorough acquaintance with the Word of God can only be obtained from the original; for however faithful the translation, it must have many shortcomings, not necessarily dependent upon the translator, but arising from the very nature of the work; and this notwithstanding that "the Bible is the most translatable of books." A good example of what is lost to the English reader is found in the concluding phrase of Jas. i. 17, though the revised is an immense improvement on the older version. The Southern Mandarin in *loc.* gives a translation of the English, not as the Committee of 1611 intended it, but as we

moderns usually read it. For this, of course, the translators of the *Wen* are answerable—an evidence that even with their English Bibles they had no very intimate acquaintance. More recent versions have certainly rendered the authorised version more exactly; that they have caught and transferred the idea is doubtful. To the Jew, God was a sun (Psalm lxxxiv. 11, Isa. lx. 19), and the apostle makes an advance on the prophet. "God is like the sun in the zenith, casting down light but no shadows; and not only so, but God's zenith is everywhere . . . shining down equally in all places, and always present everywhere with the same beneficence and the same power. St. James' meaning is, that God is One to whose eyes all is seen, and all seen alike; One whose view can be subject to no deflection; One to whom none of His creatures, whether they live for His mercy or His judgment, can ever be in the shade, ever seen untruly."—*Lumby*.

A typical instance of the importance of the very words of Scripture is 1 Jno. v. 16, where we have two Greek words rendered in Mr. John's and the Pekin version by one term, 求. The first of these is *aitēō*, as in verse 15, the second is *epōrāō* as in Jno. i. 19. Broadly, the former means "to ask" and is used of man's request of God; the latter, "to question," "to ask," and is never so used save in John xvii., a most noteworthy exception. In other words, *epōrāō* is used only of the intercourse of equals (Jno. xii. 21), and in this instance has the force of 論 rather than of 求. A recent writer suggests, "I do not speak about that (*i.e.*, the sin unto death) in order that he should ask questions" as to the force of the passage, citing Dent. xiii. 14, LXX., as a grammatical parallel.

An important fact of which we must never lose sight is that the Greek of the New Testament is "not classic Greek but Greek acquired through conversation, and modified by being made the vehicle of thought which the language had never before conveyed." Men whose minds were moulded by Old Testament teaching, whose memories were stored with Old Testament phraseology, whose everyday language at least approximated to that of David and the prophets, penned the history of Jesus of Nazareth and wrote of his salvation. The Greek of the New Testament, then, requires not the Greek of Homer or of Plato to explain it, but the Hebrew of the Old Testament and the Greek of the Septuagint (*cf.* 2 Tim. iii. 15.) "Paul's mind is so thoroughly saturated with the teaching of the Old Testament that he can hardly write a single chapter without directly or indirectly borrowing largely from it. It would give a very inadequate idea of the way in which his epistles are literally steeped in Old Testament phraseology were we to be content with

merely counting up the acknowledged quotations. It is only a thorough familiarity with the letter of the Old Testament that can enable us to grasp the extent to which it has coloured and moulded St. Paul's thought and diction, and to realize how largely he is indebted to it both for doctrine and language." There is an interesting example of Paul's method in 1 Thess. iv. 1, where he exhorts the converts "to walk and to please God." Evidently he has Enoch and Noah in his thoughts as he writes, for the Seventy rendered the Hebrew verb to walk by the Greek verb to please, the very word that is used here but with a prefix—*cf.* Heb. xi. 5, 6. Our translators' sympathy with their author may be judged from their treatment of this passage.

Remembering this dependence of the New Testament on the Old, we may consider the word *ψυχή* and its renderings, but space will not permit anything like an exhaustive treatment of the subject. Etymologically the word means "breath, animal life," and according to Liddell and Scott the Homeric use is "a departed soul, spirit or ghost which still retained the form of its original owner," and this is the sense in which Mr. John and the Pekin committee, following the *wen*, have read it. Their predominant rendering is 靈魂, a word suitable nowhere in the New Testament. A comparison of the passages in which it is used in this one book would be sufficient to determine its meaning—a meaning more evident still if the Hebrew *nephesh*, for which it is used, had been considered—*cf.* Lev. xvii. 11, xxiv. 18. Perhaps no word in English so completely covers either as "self" does, for both are used to emphasize personality—*cf.* Psalm iii. 2, Matt. xi. 29, 2 Cor. xii. 15.

Of the renderings of *ψυχή* in Chinese—if we can say that *ψυχή* has been rendered at all—靈魂 is the most unfortunate and the least accurate. In some passages, Acts xxvii. 37, Heb. vi. 19, for example, our translators were shut up to the right words. These passages, too, are exceptions to the rule that where the English authorised version has "soul," both Mandarin and *wen-li* have 靈魂; where the authorised version has "life" Mr. John has 命 or 生命 throughout; the Mandarin has the same term varied with 性命, save in one place where 靈魂 has been resorted to. (Acts xx. 10—*cf.* verse 14.) This is, to say the least of it, a remarkable coincidence which would be altogether unaccountable had a Greek Testament been used. Note Matt. xvi. 25-26. Compare the translation of "I was a wandering sheep" with Gal. ii. 20, and note how little they have in common. Neither Paul nor any other writer in the New Testament speaks of salvation other than as of the whole man—

never of a part. If the hymn, and Heb. x. 39, Jas. i. 21, 1 Pet. iv. 19, etc., are correctly translated, why did Paul write 1 Cor. xv., and why are we not told that our Lord laid down his 靈魂 for the sheep? The passage in Hebrew just referred to affords a good example of this mistranslation. In an exhortation to patience and courage, Paul quotes Habakkuk that "the just shall live by faith," emphasizing "live" here as he emphasizes "just" in Romans and "faith" in Galatians. But, he warns them, "if he draw back my soul—my life—I shall have no pleasure in him" (*cf.* Est. iv. 13, Heb. and Psalm cxxxi. 1. 2, for illustration of this Hebrewism). Warning is never Paul's final word, so he adds the encouragement, "but we are not of those who draw back unto perdition, but of them that believe to the saving of the ψυχή"—of the life, that is, here, as in the earlier part, an idiomatic substitute for the personal pronoun. Before we leave the passage we may compare it with Luke xiii. 5, and discover another proof that what we have in Chinese is simply the English authorised version reproduced.

The more closely his work is examined, the more convinced we are that Mr. John must very early have forgotten his second and somewhat Utopian rule (*Recorder*, Vol. 16, p. 382.)

Another word denoting life, but always in a different sense, is ζωή. It is frequently rendered in both styles (Matt. xviii. 8, 9) by 永生, where the adjective is not only superfluous but destructive of the sense. The same error underlies this translation and that of Col. ii. 13, Eph. ii. 1, etc., already noticed. Man is dead. In Gen. ii, God told Adam that to eat the fruit would mean death. The devil contradicted God—Adam believed the devil and died. Hence Paul tells the Roman Christians (viii. 6) that the mind of the flesh is death (not 必要死 nor yet 體情欲死 be it noted), and our Lord proclaimed that the believer has passed from death to life. His mission was to give life to a dead world—Jno. x. 10, *cf.* 1 Jno. iii. 14, 15, 2 Tim. i. 10.

John x. affords a good example of the uses of the two words. "The primary meaning of ζωή here, in the framework of the parable, is ordinary life as opposed to ordinary death, and this life not individualised; but in the verses that follow—11, 15, 17—the individualised life of the Good Shepherd is denoted by ψυχή. 'I lay down my ψυχή that I may take it up again.' This 'it' stands, of course, for τὴνψυχήν; accordingly we may observe that the contrast here between ζωή and ψυχή is not a contrast of heavenly and earthly life, but of substance and individualisation." "It seems clear that ζωή is the abstract, general word, ψυχή the particular and concrete." *Cf.* Psalm lxvi. 9, 1 Sam. xxv. 29, LXX.

As a rendering, $\psi\upsilon\chi\eta$ has at least eight representatives in Mandarin, but $\zeta\omega\eta$ appears throughout as 命 or 生命, an excellent term were it confined to $\zeta\omega\eta$ and an equally appropriate word found for $\psi\upsilon\chi\eta$. The most sanguine could hardly expect to find one to suit in every place, but much may be done to secure uniformity of rendering where there is similarity or identity of thought. Could not 性命 be used as in the *Sacred Edict* (chap. 16, *Kuan-hua* commentary) and in the *Due Medium*, for the life of the individual? It would not be new at least in the Mandarin, where it has already been used in a number of passages (Matt. ii. 20, etc.) 生命, whilst it has not, of course, the exact force of $\zeta\omega\eta$, can have that force given to it, and be used in such passages as Eph. iv. 18. How unfortunate that in this place the Mandarin should speak of God's doctrine of life; and Mr. John is only a whit better. Both have either mistaken their author or considered that his expression was not quite suitable. 道理 is another of those words that are hindering "the privilege and practice of the Christian Church." The Church has to make its vocabulary in China, as it had to do in Corinth, in and Italy in England. Compare *French* on $\acute{\alpha}\gamma\alpha\theta\eta$ in his work on synonyms.

John iii. 36 next suggests itself. In the New Testament, "life" and "age-long life" are not spoken of as blessings reserved for the future, but as the present possession of the believer. "He that believeth on the Son $\acute{\epsilon}\chi\epsilon\iota \zeta\omega\eta\upsilon\alpha\lambda\acute{\omega}\nu\iota\omicron\nu$, he that believeth not shall not see life,"—another declaration of man's present condition from another teacher. Mr. John's translation is faithful and successful, but the Pekin committee have deliberately altered the Word of God, giving a future sense in both terms. Such trifling more than borders on blasphemy. Compare Rom. vi. 21 with verse 22 for another instance, $\tau\epsilon\lambda\omicron\varsigma$ being properly rendered in the first and differently and wrongly in the latter. Why was not the parallel retained and the true sense given? As it is both in the easy *wen* and in the *kuan-hua*, the parallel is gone and the sense is altered.

Nor has the parallelism of 1 Cor. xv. 42, 43 been reproduced, as it might have been, particularly in the second pair where 無榮 is the most obvious translation. How much would be gained in beauty and symmetry were negatives in Greek rendered by negatives in Chinese without reference to the English. (Heb. vii. 16, 1 Tim. vi. 16.)

In their handling of Biblical expressions do our translators disprove Collridge's dictum "that a true believer will neither attempt to divert nor dilute their strength?"

In Paul's epistles there are few more important phrases than that rendered "in Christ." I will not attempt to say how many representatives it has in Chinese. Quite a sufficient number, however, to show that no attention has been paid to consistency. Mr. John has a happy rendering in 2 Cor. v. 17, but, unfortunately, a less appropriate because a less accurate term has been used in the same epistle, chap. xii. 2. The study of the names of God and our Saviour as they are used throughout the Bible offers a rich field to the student. Were due regard paid to the uses of Elohim and Yahveh in Genesis, for example, we would hear less of the two document theory, and the translators of the Swatow colloquial version would not have been guilty of the stupid alteration in Gen. i. 1—a disgrace to the work.

The too varied rendering of Greek words is not always the rule. For example, under 僕 in the Mandarin we have no less than six terms of very different meaning, and in Mr. John's work it covers five; notwithstanding that each word, having its own value, is used for its meaning in its own place. The English authorised version of Acts x. 7 might have prevented 僕 being used for a domestic; but the most disappointing passage is 1 Pet. ii. 18. A comparison of Acts iv. 27, with Matt. xii. 18, in the original, discovers another evidence of the influence of the English authorised version with our translators.

John v. 24 now claims attention. Here *κρισις* is rendered "condemnation" in the authorised version, "judgment" in the revised. A colloquial but unambiguous and accurate rendering of the phrase in which it occurs would be, "shall not stand in the dock." Green defines "the act of separation," Liddell and Scott "a trial," but the ordinary idea, and obtained naturally from the authorised version and so the idea of the Pekin committee, is rather that we, believing in Christ, shall come off scot free at the Great Judgment, whereas our Lord tells us that we shall not even be tried! How poorly we represent the salvation of God! The law terms of the New Testament are well worthy of close study, and he will do yeoman's service who carefully investigates them and discovers their equivalents in Chinese. As to the word before us, it may be noted that Green (Handbook to Grammar of Greek Testament, R. T. Society, London) gives a list of thirty-one compounds and derivatives of *κρίνω*, to separate, used in the New Testament.

Mr. John has given a fair rendering of John v. 24, but has elected that when James (v. 12) said "judgment" he meant "sin." He is wrong, of course, as an examination of the passage would have shown him. The rule that what is said is meant, applies here

also. As usual, confusion has arisen through the authorised version, or rather through forgetting that the English language has altered and developed since the sixteenth century—partly through the ambiguity of the word “fall,” but perhaps mainly through the erroneous translation of the preposition *ὑπο*, which means not “into” (*εἰς*) but “under.” Literally, and in the order of the Greek, we have, “lest under judgment ye should fall,” or, in paraphrase, as the English authorised version, “lest ye fall into condemnation,” as a man does who falls or fails under judgment. But Mr. John, following the Delegates and the Pekin committee, gives what is neither paraphrase nor translation, merely filling up the space with something that may be right and cannot be very far wrong. Note Mr. John’s translation of 2 Thess. ii. 12. Here there is an apparent contradiction, for, it may be urged, if we are not to be tried, how can we fall under judgment. There are five judgments at least spoken of in the New Testament:—of angels, 1 Cor. vi. 3; of Israel, Luke xxii. 30; of nations, Matt. xxv. 31, 32; of the wicked, Rev. xx. 12, Rom. iii. 6; and of the saints—the judgment seat of Christ, when members of the body shall be judged for the deeds done in the body—2 Cor. v. 10; but not a word is anywhere spoken of a judgment to separate believers from unbelievers. Let these, particularly the latter two, be carefully distinguished, and the difficulty vanishes. Note the interpolated and erroneous 衆人 in 2 Cor. v. 10, and compare the passage with Rom. xiv. 10 for a strong argument, if not in favor of a “one man translation,” at any rate against the plan pursued by the Pekin committee.

Passages might be multiplied indefinitely, but those referred to are sufficient to draw attention to a matter that has not received the care undoubtedly due to it. Throughout these papers, reference has been made only to those passages in which fundamental truth is hidden or distorted, save, perhaps, in one or two instances. Multitudes of obscured texts of proportionately minor importance might easily be adduced to show that proper care and thought were not given to the translation—proportionately minor texts, for it must never be forgotten that no jot and no tittle of the Word of God can be unimportant—that the whole is symmetrical and consistent, that to alter a part is to spoil the whole.

How are these inaccuracies and inconsistencies to be accounted for? The men who did the work did it because they believed the Bible to be the revelation of the One True God, suited to all mankind, and necessary alike to European and Asiatic. Yet they have wantonly warped and weakened it, and that with a startling unanimity. History utters loud and unmistakable warnings, but

they are unheeded. "A very painful but deeply instructive treatise might be written on the injuries to nations and even to whole ages, which have resulted from the appeal to words supposed to be immediately inspired, which have been in reality nothing but erroneous renderings of the original, or which have come to connect a whole range of conceptions of which the original was entirely innocent."

What is the reason that in the epistle to the Romans, for example, the work of translation has been done in such an awkward manner that we have a heterogeneous collection of sentences instead of a complete and consistent treatise—"the most profound work in existence" having "a complete and cogent consecutiveness in the argument" (Coleridge).

Bias has contributed, of course, as it did in the German Bible, the Septuagint, the authorised, and in other useful translations of the Scriptures. Unconscious bias, perhaps, and different to that which swayed Luther—bias that would be impossible to the man who rigorously obeyed the injunction to "try all things and to hold fast that which is good." "Ye investigate the Scriptures," said our Lord to the Jews; but in our Chinese Bible we have every evidence that what the translators had been taught they had taken unquestioned long after the age at which authority, however wholesome in earlier years, has no longer any claim to be heard; long after the age at which we are bound to examine and either affirm or correct all that authority had given us. The versions of the Scriptures—Old and New Testaments—in Chinese, show us, as other translations have shown, how men can be "misled by the ceaseless influence of bias against which every sincere translator should be unsleepingly on his guard."

Perhaps a few words in conclusion on Mr. John's leading rules for translation (*Recorder*, Vol. 16, p. 382) may not be out of place. His aim has not been accomplished, as we have seen, though his work is full of encouragement to any who may be led of God to endeavour to succeed where he has failed. Between his work and the Mandarin, or the version of it in *wen* recently issued from Peking, no comparison may be instituted either of style or of matter. Mr. John has shown himself to be the man for the work so far as Chinese is concerned; it only remains for him to make himself more thoroughly acquainted with the book to be translated.

To the second law, reference has already been made—it is, moreover, virtually included in the first. The third has not been honoured as it should have been, as we have seen in the treatment of negatives. Four and five are one; to carry them out, a knowledge of the sense and a determination to admit it however it interferes

with theological opinion, are absolutely necessary. Where the sense is not clear, a literal translation should be without alternative—the rest belongs to the exegete.

Appended are some of the principles upon which Dr. J. Anderson, M.D., wrote his valuable little work, "What saith the Scriptures" (London, Hodder & Stoughton.) They will commend themselves and will doubtless be helpful to future translators.

"The literality of interpretation to the fullest extent possible consonant with reason, common sense, and a due regard to the analogy of Scripture."

Our comparison of Eph. ii 1, with Col. ii. 20, iii. 3, showed us how much such a law as this was required. Translation also should be "according to the analogy of the faith" (Rom. xii. 6.)

"The grammatical construction of a passage of Scripture allowed to determine the meaning thereof, to the extent of superseding all preconceived theoretical dogmatical and ecclesiastical interpretations that may be proved to be erroneous."

"The careful investigation of the root meaning and the applied meaning of important words in the original Hebrew and Greek, with due regard to their synonyms and equivalents, and the help afforded by the Septuagint, Syriac and Latin Vulgate versions."

"The attentive study of the context, both near and remote, in connection with any given passage, and allowing such context to have its due weight in determining the sense and meaning thereof."

"In confident yet humble reliance upon Divine help" this paper has been written, "with the earnest prayer that the gracious Lord may be pleased to use it for the furtherance of His own glory, in calling greater attention to the importance of such real, earnest study of the Bible as a whole, and such searching of the Scriptures in detail," as to issue in a more complete making known "through the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord," thus rendering help "towards the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

H.

The Books of the Modern Religious Sects in North China.

BY REV. J. EDKINS, D.D.

*Being a paper read at a meeting of the Peking Missionary Association,
December, 1887.*

THE smaller religious sects in China have all, it is to be hoped, one good thing in common. They spring, partially at least, out of a common desire felt to know the infinite and the eternal. The stirred-up soul puts out feelers, and these cross the void which separates us from the unseen, and take hold of the being or beings beyond. Not only do men who rank as philosophers feel after God; many of the weary combatants in the battle of life, familiar with poverty and hardship, also feel inexpressible longings to know what and who God is. Such men have founded and developed the various so-called "secret" sects of China, and by their manifest faith in what they teach have drawn into the communities which they lead a multitude of followers. There is another way of looking at the sects. This is the sympathizing and favourable view. But all is not so bright.

By the kind aid of Messrs. Richard, James and Jones, of the English Baptist Mission in Shantung, I have obtained copies of about sixteen different works used as a sacred literature by the sects in that province. Of these I propose to give some account, and shall add such particulars as I have been able to collect of other similar productions. Such books constitute to the people of these sects standard text books of their creed and practice, and are to them what the Bible is to Christians, the Koran to the Mohammedan, the Vedas to the Brahman, the Zendavesta to the Parsee. They deserve some attention on this account. Though not of world-wide fame, these books are the chosen guides of a certain number of religious persons pursuing with more or less sincerity the search after truth.

I.—First may be mentioned *Kwan-yin Chi Tu Pen Yuen Chen Ching* (觀音濟度本願真經), The True Book of Kwan-yin's Resolves to Save. The preface professes to be by Kwan-yin herself, and is dated in the year 1416. This work being a chief text book of the sect called the Mi-mi-chian, we might attribute an antiquity of 470 years to this sect, but this would be too hasty. It purports to have been brought from the Island Puto from a Buddhist monastery there. The preface says that if the lower classes are to be benefited the style of teaching must be adapted to

their comprehension. Language ought to be simple, and the subject and aim of the writer easily understood. The religious teacher Kwan-yin, in this book aims to save men, and despises worldly glory. Born a princess, she is bent on self-reformation and the cultivation of the moral nature. In the course of the sufferings to which she has been subjected she has received the help of powerful beings, and, thus aided, her soul has gone to the palace of judgment in the lower regions of the earth. Having witnessed the administration of justice in the invisible world, she has returned to the world of day. In a mountain retreat she completed her preparation to become a teacher, and undertook to instruct mankind by this book.

The story is allegorical. Kwan-yin, when a princess in the royal family of the Hing-lin kingdom, at sixteen years of age resolved not to marry. Her father commanded her to do so, but she replied with Buddhist doctrines and aspirations. He sent her to the monastery of the "White Magpie." Here the monks failed to persuade her to obey her father, and he directed a regiment of soldiers to destroy the building by fire, with the priests in it. More than 500 of them were burnt to death, but the princess escaped. Her cruel father then ordered her to be beheaded, but the power of Buddha prevented this catastrophe. She was afterwards strangled with a single cord, and was taken to see the punishments of hell. Afterwards she returns to life and is led by the planet Venus and the Yellow Dragon, two powerful divinities disguised as an aged brother and sister, to the Mountain of Incense. Here she resides as a nun till an opportunity is afforded for her to induce her mother, her two sisters, her brothers-in-law, their husbands, and her father, when punished with a painful disease, to become Buddhist believers. What the book teaches is the emptiness of worldly glory, the superiority of the monkish life to that of the world, the nobleness of self-sacrifice, the certainty of future punishment awaiting all cruel parents, all enemies of Buddhist images, and all destroyers of Buddhist priests and temples. The princess rides on a tiger in this story just as Una in the *Faerie Queene* rides on a lion. The story is half in prose and half in verse, and the verses rhyme and have ten words in each. The work is a religious novel, and belongs to that period in Chinese literature when novels and plays had been in vogue about a century. As a work of art it is more like the *Faerie Queene* than the *Pilgrim's Progress*. The moral conceptions are beautiful, but the style is poor and wants polish. The Taoist divinities are introduced and act their parts as if they were as much believed in as Buddha and Kwan-yin, but Buddhist

conceptions form the staple and fibre of the thought throughout the work.

A Buddhist tone is so prominent in this treatise that we must view the sectaries that use it as more Buddhist than Tauist, although Tauist ideas are not wanting. These sects are all complex in texture. Their warp may be Tauist and their woof Buddhist. Buddhism strongly emphasized the sentiment that man has in himself a valid religious principle, sufficient for knowledge and for guidance. The Chinese mind accepted this view and applied it in a new way not intended by the Buddhists. They selected what principles they liked best in Buddhism and in Tauism and wove them together into a new system of their own.

Before leaving this work it may be remarked that it has a preface purporting to be by Bodhidharma, of the 5th century, another by Lie-tsu, of the 8th, and a third by a Tauist who calls himself the Soul of the New Moon (yuè-pè 月魄). The date of these prefaces is 1726, when the two eminent ascetics whose names are given are supposed to have come down from heaven on the back of a phoenix to write these prefaces. One goddess mentioned is the "Golden Mother." She is seated in the Wu-chi palace when the princess is led to her. The princess addresses her as the Golden Mother of the Green Crystal Fountain (Tau ch'i), the honoured one of heaven, blessed with unmeasured happiness. The goddess replies "The Ship of Mercy obeys my commands. While multitudes are the victims of delusion you come to sit with me on my lotus throne." The princess replies, "I humbly thank the golden mother for her favour." Then the goddess orders the yellow dragon, the golden boy and Jade Maiden to conduct this young princess, Miao-shan to see the prisons of hell where the merits and crimes of human life are visited with retribution. "When she has seen them you are to lead her back to the world of light where men reside in order that she may urge them to repentance. When after a time her meritorious acts are complete I shall have other commands which you will receive respecting her."

This golden mother is a favorite divinity in the books of the modern sects. Gold means the west and this goddess is the Si-wang-mu of the Chan-kwo and Han periods, and the Istar of the Babylonians. The Babylonians fabled of Istar that she went herself to the infernal regions and returned after drinking of the water of life. The Chinese after meditating for many ages on the heavens and hells of the Buddhists and the paradise of the early Tauists, expanded it in the Chinese age of romantic invention into the representations of this book.

II.—*Chi Hsien P'ien* (指玄篇), Explanation of the Mysterious Principle. It professes to be written by Lü chun-yang, or Lü tsu, born A. D. 755, but this is an instance of a false authorship being assigned to a book in order to increase its reputation. In the text ascribed to Lü tsu the phrase *Sien-t'ien*, "former heaven," is taken from *Shau Yau Fu* of the 11th century, and this shews that the book is modern. Its date is A. D. 1667. Its aim is to exhibit the power of the golden elixir by which men are renovated in their nature. The word *hiuen*, "mysterious," "deep," is taken from the *Tau Te King* of Lau chiün, where it is used as a quality of Tau. The search after the medicine of immortality originated the school of alchemists among the Tauists, which existed probably in the second century, and certainly in the third and fourth. This school elaborated the idea of a moral elixir which can change the ordinary man into an immortal and secure his admission to paradise. To describe this process is the object of the "explanation of the mysterious principle."

The object of moral renovation is to escape from life and death and enter the gate of I-hi-wei, where he sees, hears and grasps what cannot be seen, heard or grasped. This is an allusion to the I-hi-wei of the *Tau Te King* which is declared to be a trinity in unity, and is probably the Babylonian trinity. The book professes to aim at delivering the deluded multitudes of mankind from their errors and conducting them to immortality. There are sixteen sections. 1.—Delusion. 2.—A Tauist teacher appears. 3.—The principles Yin and Yang develop the green dragon riding on fire through the palace of the lotus, and the white tiger raising waves and issuing from his cave. 5.—Fu-hi appears at the Meng-tsin ford on the Yellow River and receives there a horse with a dragon's head. On his back was the Ho-t'u puzzle, which counts fifteen every way. From this as a basis he invented the Pa-kwa. 6.—The phoenix is introduced as the secret harmonizer. 7.—Alchemical processes produce a gilt Buddha. 8.—Instruction leads to the green crystal fountain. Here the Heart Classic of the Buddhists and the Yü-hwang Classic of the Tauists are cited with the Ta-hio and the Chung-yung. They are adduced only to be thrown aside in favor of the inward immaterial light which is called "spiritual fire" (神火). This is pronounced to be better than all the rest. 10.—The alchemist manufactures the sword that scares demons, and the ladder that reaches to heaven. 11.—The good Tauist can, after ascending to heaven, return at will to earth, because he has become one of the flying genii. 12.—He escapes from the metempsychosis and resides outside of the visible universe. 13.—Such men obtain the breath of

the earlier heaven, which is the source of life and holds the sceptre of the world. It is the most immaterial of all things, and it is exemplified in the Buddhist phrase, "(form) matter is vacancy, and vacancy is matter (form)." 14.—The mysterious principle meant in this book works in a way the converse of what is common. The common order produces men and things. The converse order produces the immortal genii and the Buddhas. 15.—The true plant of immortality grows in the human breast. It is said to be produced in the tiger's den of the North Sea. A man must know the time to gather it and the proportions to be employed in mixing from it the elixir. 16.—The last section says, "Make good use of your time. We awake to the importance of this principle of immortality. It is always revolving in your own bodily frame. Seek it not outside. Anxiously wait for the first rising of the tide of the northern sea. Water the roots of the old tree of the East Mountain. This mysterious principle is now with a full sense of its importance revealed to mankind. While I play my harp it is requisite that I meet with such disciples as can distinguish my melodies."

This sketch will shew imperfectly how the doctrine of the old Chinese alchemists has received a moral interpretation since the Sung philosophers, so as to be adapted to the uses of a religion for a village population. Their opinions led to the amalgamation of the doctrines of the Book of Changes, of the Tauists and of the Buddhists. This book, "The Explanation of the Mysterious Principle," shews what the outcome of this mixture was when the idea of the elixir of immortality and the paradise of the genii became the chief feature. The sect which uses it is in consequence called the "Society of the Golden Elixir," and they give to the elixir exclusively a moral interpretation.

III.—*Lü Tsu Sien Shī Tiau Kwei* (呂祖先師條規) The Rules of the Immortal Teacher. This is a little book of eleven pages. The rules are five.

1.—In following out the philosophy of the sages and continuing the work of its promoters, the three religions have to be combined, and the hidden meaning of the ancient teachers brought to light. Those who have true insight and knowledge act in accordance with the doctrine they follow, obtain the key to its mysteries, and can be invested with authority in its teaching. Disciples who penetrate to its pith and marrow will have one grade of authority less. Those who reach the flesh and bone will be assistants. Those who arrive at the skin and hair will belong to the crowd of followers. But as to such persons as are not changed and are not true disciples, it would be better to let the fire of the incense die out than entrust to

them our rules of abstinence or communicate to them those doctrines which tell what gods and men practise and which are not to be transmitted to men of a low grade. Let there be mercy, diligence, anxious care and extreme strictness in propagating our religion.

2.—Having received authority from Buddha we together enter on the monastic life, and practise benevolence as a duty. Having perceived the delusiveness of riches and worldly beauty we enter on the observance of the Buddhist and Tauist rules, in all respects practising modesty and moderation. All the disciples must learn to distinguish the Heaven of Reason and the Heaven of Vapor, the Great Extreme, the diagram of the Yellow River and that of the Lo River, as also those of the Yi-king. Thus our people will not fall into empty, unfounded talk. They must know the histories and the works of the philosophers, as well as the various branches of Buddha's teaching and that of the Tauists. Thus they will be secured from all flagrant errors of teaching and practice.

3.—As Ch'eng-tang and Wen-wang fell into misfortune, so also did Confucius, and so, too, the honoured name of Cheng-tsi was inscribed on the tomb of sectaries, and that of Chu-tsi was used to shelter the sorcerer while one of his disciples was beaten to death, degraded and died on account of his misfortunes. The philosophers Lu Siang-shan and Wang Yang-ming, illustrious as was their teaching, were bitterly attacked by sectarian literati and charged with teaching Buddhism. Some scholars really wise have been punished by the government or by prejudiced magistrates. Others have been slandered by men of the class of scholars. All our people should, therefore, act and speak as if treading on thin ice at the edge of a precipice. Let them be humble, pitiful, gracious, forgiving. Let them draw on themselves no suffering on account of pride and pretension. So they will be able to bring back the favour of heaven, and slanders will cease.

It may be here noticed that there is the spirit of the gospel in some parts of these exhortations, suggesting that the writer knew the Sermon on the Mount. The resemblance to Christianity is most striking. This fact may have had much to do with the conversion of multitudes of the religionists called Mi-mi-chiau, or Chin-tan-chiau to the Christian religion, Catholic and Protestant.

4.—The state of society has grown worse, and luxury and pride abound. The human overtops the Divine, and Buddha's commands are perverted and changed to what they now are. All the adherents of our religion should aim at realizing the true and the real. Let them be on principle moderate and abstemious. Let each sincere disciple try to instruct a few others so that they may come to the

consciousness of the Buddha nature. Let no one be left quite alone. Let all be careful to avoid luxury and waste. If any one cannot write he may present his desires to the gods (Shen-ming). The books to be read are *Kan Ying Pien*, *Yin Ch'i Wen*, *Kwan Yin Sin-Ching*, *Pei Teu Ching*, *Chin Kang Ching*, *Ch'ing Tsing Ching*, and the like. Let new disciples read these works that they may learn to avoid the evil and seek the good, and thus attain the consciousness of truth. The Book of Odes in the Shau-nan and Cheu-nan sections, shows that reformation begins with the female portion of the family. Let much attention be given to this.

5.—In the treatment of new applicants who may be accustomed to a luxurious life and are high in position and knowledge, they should be made to take a solemn oath to abandon heartily their sinful acts and habits. They must be carefully instructed in doctrine. They must not be hastily raised to any office in the religious community. Let them support themselves, practise the duties of self-reformation, show their gratitude for the guidance afforded them, and it is certain that if they have real spiritual insight they will be spontaneously desirous to enter on a course of meritorious duties.

During the past three thousand years the Confucian doctrine of the Sages has fallen into decay, Buddhist priests cease to keep their rules, while the Tanists also have declined. After the appearance of our instructors Chow and Ch'eng, the doctrine they transmitted became bright and dark by turns. Those who attended to the cultivation of the inner nature became very few. The prophecy of Buddha is fulfilled. There has been a millenium of correct teaching, a millenium of forms and images, and now we have reached the millenium of the last times, to be followed by the revival of the correct teaching. Buddhas and patriarchs came in the first millenium. The higher classes in society yielded their support and faith in the second. In the last age religion is taken up for selfish and worldly ends. Therefore in these days the unborn, unbeginning, ancient mother has herself come down into the world and made herself known in China.

The Wu-sheng lau-mu is stated to be the same as the ancient classical Shangti. Formerly the Supreme Ruler was called Ti, as being Ruler of all. He is now by these religionists called mother, because he created and produced heaven, earth, man and all things.*

IV.—Among the books of a sect called the Hung fu-chiau, or "Religion of Great Happiness," is one called *Wan Shan Tung Kwei*

* As these sects make great use of the Kwan-yin liturgical books, it is likely that Kwan-yin, being often feminine, they have been led in consequence to view God as predominantly a mother.

"All the Good Methods Arrive at One Point." This name indicates that the object is comprehension, and the comprehension intended is that of the three principal religions of the country, Confucianism, Buddhism, and Tauism. This work is adapted for chanting. The lines have chiefly ten words each, and they are divided into three groups for singing. The people sing in unison, following the leader. The tune is slow and the notes do not run together. In this way the simple air is easily learnt. Two groups of three words are sung slowly and then a group of four. Some attention is also paid to tones. A long narration with pathetic touches in it is made up of lines forming couplets of ten words each. The last word in the first of these lines is in the rising or descending tone. The last in the second is in the even tone. Then they have also two groups of three words, followed by three groups of seven, or four groups of five rhyming together. These rhythmical narratives are based on the Gathas of the Buddhist Sutras. The wide diffusion of Buddhist books in the Sung dynasty was much aided by the invention of printing. This led, as the producing cause, to the foundation of the Chinese romance school, beginning with the novel founded on the History of the Three Kingdoms. Somewhat later it led to the literature of these modern sects. The Buddhists taught their doctrines from the first in two forms, the one prosaic and the other rhythmical. That is to say, the one was in the language of common life and the other in a meter for chanting. So it is in the literature of the modern sects. Part is plain prose and part is adapted for chanting. Near Peking the Lau-jen-hwei and the Tai-shang-men both make use of a sort of congregational chanting. So also does the Hung-fu-men.

This book represents the ancient emperors Yau, Shun, Yü and T'ang as Buddhas of the class of Jan-teng-fo, or Dipaukara, that is to say, Buddhas of the second class.

[To be Continued.]

Soochow: The Capital of Kiangsu.

BY REV. HAMPDEN C. DU BOSE.

[Continued from page 207.]

THE PAGODAS.

THE seven Pagodas in and around the city are the ornaments of Soochow. The Methuselah is the South Gate Pagoda, built A.D. 248, aged 1,640 years, nearly twice as old as the Antidiluvian. The Tiger Hill Pagoda stands second in rank among the Patriarchs; built A.D. 600, aged 1,300 years, or nearly one and one-half the age of Jared. The Twin Pagodas, Seth and Enos, were erected about A.D. 1000, and are 900 years old. The Great Pagoda, built A.D. 1160, has worn its crown for seven centuries. The Ink Pagoda is quite in its youth,—it is only 300 years of age.

The venerable monument of antiquity at the South Gate, which bears upon its lofty head the weight of sixteen and one-half centuries, was much injured by the Taipings. Ten years ago Governor Wu headed a subscription with Tls. 10,000 for repairing the Pagoda. After about Tls. 50,000 had been expended, and the new spiral crown blown down by a typhoon, the work was abandoned. The erection of the scaffolding is said to have cost \$10,000.

The Tiger Hill Pagoda is built near the grave of Hoh Lü, our first Soochow king. According to history, 600,000 men were employed to prepare his grave and attend the funeral. This Pagoda is the "leaning tower" of Soochow. It is much out of the perpendicular, and seems to have been so from time immemorial. From this knoll, which takes its name from the story that three days after Hoh Lü's death a white tiger was seen crouching near the grave, a fine view of the city is obtained, stretching as it does, including the suburbs, seven miles to the south-east. There is a pool on the hill, 50 feet long by 20 wide, called the "sword pool," where it is said She Hwangti whetted his sword when he attempted to slay the tiger and rob the grave of Hoh Lü. The flat rock beside the pool is called the "Thousand Men Rock," as it is supposed that number can stand on it at one time. Near by is the "Nodding Rock." "It is related in the History that on one occasion, when a noted Buddhist missionary was expounding the law to the people, so eloquently did he preach that a stone in front of the temple nodded to the priest in recognition of the power of his oratory."

The Twin Pagodas, standing near the Examination Hall and exerting a fine influence upon the aspiring genius of the candidates

for literary honors, are models of architectural beauty, and seem, as a pair, to be unique among China's towers. The tradition is that some centuries ago it was found that the *fung-shuy* was not good. A professor skilled in determining the influences of the wind and water was called in. "Why," said he, "do you not see these Pagodas are like pencils (pens); of what use is a pen without ink?" and so the Ink Pagoda was built,—a large black tower about 25 feet square and 120 feet high.

The glory of the capital is the Great Pagoda, the highest in China, and so the highest on *terra firma*. Stand near it and behold one of the great wonders of the world! Count the stories, note the verandahs, see the doors as so many pigeon-holes, and men as pigmies on those giddy heights! Consider the foundation, and what a quarry of hewn stone supports that mighty pile of masonry which rises with its spiral column to nearly 250 feet in height. Walk around the base, which with the shed room on the ground floor is 100 feet in diameter or 100 yards around. Note the images in *basso relievo* among the clouds, carved on the stones, seated upon the roof, hiding in the niches, and sitting majestic upon the shrines; Buddhist gods inside and Brahman divinities without—200, all told. The name of the Sir Christopher Wren who planned this tower has not come down to us, but we can admire the skill of the master hand which drew the lines. The walls are octagonal, one wall within and one without, or a Pagoda within a Pagoda, each wall ten feet thick, the steps rising between them by easy gradations with a walk around before the next flight is reached, the floors being paved with brick two feet square. There are eight doors to each of the nine stories, and with the cross passages the halls are full of light. And what wonderful proportions! Sixty feet in diameter at the base, it tapers to forty-five feet on the upper floor; each story slightly lower as you ascend, each door smaller, each verandah narrower. Walk around these porches; see the city lying at your feet; the Dragon Street running South to the Confucian temple; the busy North-west gate; the pile of buildings constituting the City Temple; the Great Lake to the West; the mountains and pagodas; the plain dotted every one-fourth mile with hamlets. See that Pagoda to the South—it marks the city of Wukiang. Follow the Shanghai canal, glistening in the sunlight to the east, till your eye rests on that hill—that is Quensan. At the foot of that mountain, 30 miles to the North-east, is Changsoh, a city of 100,000 inhabitants. Look North-west up the Grand Canal 30 miles—that is Mount Weitsien. There is Wusieh, with a population of 150,000, and within this radius of 30 miles are 100 market-towns of from one thousand to

fifty thousand inhabitants, and probably 100,000 villages and hamlets,—five millions within the range of vision!

TEMPLES.

The centre of religious worship in the Kiangsu province is the Uön Miao Kwan or City Temple, which is under the control of the Taoists. The first building was erected about A.D. 300, so pagan ceremonies have been conducted on this spot for sixteen centuries. There are two main temples with thirteen other temples on the right, left and in the rear—a city of the gods where five or six hundred are assembled to be worshipped. Among the larger groups are the 60 cycle gods, with cocks, squirrels, rats and snakes rising from their brains; the 72 doctors or teachers, the 56 star deities, and the 36 ministers of Heaven. From all parts of the country deputations come to engage in peace and thanksgiving services; besides, here is the gate of Tartarus, where the affairs of the dead can best be transacted. The Soochowites often speak of Heaven as “just like the City Temple.” The late Banker Hu, of Hangchow, gave some \$40,000 or \$50,000 for its repair, but he went into bankruptcy before the work was completed. The Temple to the “Three Pure Ones” has large pillars to support the massive roof, and the three gods seated upon pedestals *fifteen* feet high have been several years in construction and are not yet finished. The bronze censer in the court is twenty feet in height. The temple in the rear, three stories high, with its roof ornamented with Dragons, has been pronounced the finest temple in mid-China. The central figure on the lower floor is the Pearly Empress, the wife of the King of Heaven, and, with her four female attendants, is almost veiled from sight. On the upper floor, where sits the ruler of gods and men, the gilded throne, the handsome shrines, the ornate decorations, and the rows of gods, are such as to impress the heathen imagination with ideas of the majestic.

Around the large building in front is the famous picture gallery of the city, with pictures of gods and goddesses, mountains and trees, gardens and flowers, ladies and children, tigers and birds, some in gilt and all in bright colors; “fine specimens,” a fair young amateur pronounced them, “of decorative art.” The temple grounds are the centre for pleasure-seekers. There are mat sheds for the hundreds who drink tea, toy-shops and stands for the sale of porcelain, confectionery and trinkets of various kinds. Beggars frequent these sacred precincts, so do thieves and pick-pockets and all the riff-raff of the city, as well as the “lewd fellows of the baser sort.” There are Punch-and Judy, peep shows and puppet shows, bear shows

and rope dancers, jugglers and sleight of hand performers,—truly a "Vanity Fair."

The Cheu Wang Miao (or Jade Stone Temple) is near the North-west gate. Here are sold in the forenoon cats' eyes and jade ornaments. With its noise and bustle and scores of importunate salesmen, the visitor finds it a regular pandemonium. The temple where the punishments of the lower world are to be seen is not far from the South Gate.

Near this also stands the Wu Liang Dien, or Beamless Temple, so called because it is arched above and below and has no wood work. The walls are ten feet thick. The central dome is very handsome. The building looks like a foreign house, and was designed as the fire-proof archives for the Buddhist Classics. All the cornices and ornamental work are of the most beautiful description, and as it is different from any Chinese building, it is probable the model was brought from the land of the "Heavenly Bamboo." As near as has been ascertained, it is about 800 years old; some of the neighbors say it was built by the celebrated artisan gods, Lu Pan and Chang Pan, and some of the priests think it might have been erected during the fabulous reign of the Five Emperors.

There are, all told, from 200 to 300 temples, and from 50 to 100 nunneries in the city. The Taoist priests number about 1,000, and the Buddhist priests about 2,000. These religions are well represented within the city walls. In the southern part of Soochow is the park, surrounded by a high wall which contains the group of buildings called the Confucian Temple. This is the Dragon's head—the Dragon Street, running directly North, is his body, and the Great Pagoda is his tail. In front is a grove of cedars. To one side is the hall where thousands of scholars go to worship at the Spring and Autumn festivals—this for the gentry alone, not for the unlettered populace. There is a building used for the slaughter of animals, another containing a map of the city engraved in stone; a third with tablets and astronomical diagrams, and a fourth containing the Provincial Library. On each side of the large courts are rooms where are placed the tablets of the 500 sages. The main temple is 50 by 70 feet, and contains the tablet of Confucius and a number of gilded boards with mottoes. It is a very imposing structure. On the stone dais in front, a mat shed is erected for the great sacrifices at which the official magnates exercise their sacerdotal functions. As a tourist beheld the sacred grounds and the aged trees she said, "This is the most venerable-looking place I have seen in China." On the gateway in front, the sage is called "The Prince of Doctrine in times Past and Present."

THE YAMENS AND PUBLIC BUILDINGS.

There are ten principal Yamens, all except two situated in the south-western corner of the city. The Governor, the Provincial Treasurer, the Criminal Judge and the Imperial Taylor reside here. They manage the affairs of 21,000,000. Besides these, the Prefect, the three Country Governors, the Generals and the Chief of Police have their respective Yamens. When "New China" is fully established, no doubt finer public buildings will be erected.

The Palace is a building of note in the central part of the city. It is a one story hall, the walls of yellow, with a high, handsome roof and a court of three or four acres kept in fine repair. Here the Mandarins go and kneel to receive an Imperial messenger. The Examination Hall near the Twin Pagodas is about 250 yards long. The benches and tables are narrow, and the chancellor can, from the rostrum, see the face of each young competitor.

There are four camps in Soochow, each supposed to contain 500 soldiers, for whom pay and rations are drawn. One is outside the North-west gate; another near the Governor's residence; a third at the South-east corner of the wall, beautifully situated on the Grand Canal. The most important one is on an open plateau in the central part of the city, formerly the Palace grounds of the Kings of Wu. The soldiers drill according to foreign tactics and are provided with European munitions of war.

THE GARDENS.

There are four noted gardens in Soochow, and another is in process of construction. Some of these are said to cost \$200,000, not to mention higher estimates. The entrance fees to these pleasure resorts is 3, 5 and 7 cents. There is also the "Lion Forest," the largest rockery in central China, but for want of custom it is not kept in repair. The Chinese deserve credit for their ability to provide a wonderful diversity of design within a limited space. Give a European a couple of acres and he has a lawn, a few select trees, some choice flowers, an arbor and a conservatory. Let a Mongolian landscape-gardener have the same space and he will furnish an Oriental Paradise. There is the lake with its winding bridges, and the lotus, the chosen emblem of the Buddhist heaven, unfolding its beauteous flower, while underneath its green leaves the gold fish play hide and seek. The rockeries, made of lime rock cemented with lime and iron filings, with their labyrinthian caves and winding stairways, and surmounted with tall cavernous stones and petrified wood, in color like the fawn, standing as sentinels, are as surprising in their design as they are unique in their execution, and the pavillions which cap their summits give to

the visitor a charming resting-place. The halls and tea-houses, with chairs and tables made to suit the special apartments, face courts and hills and trees and lakes. The roads, or covered galleries, are all meandering, the object being to mystify the traveller, and the ornamental designs in the open-work walls are all of different patterns. At every turn there are placed mirrors to reflect the changing scenery of the grounds. Here is a deer; there, in a cage, a Bengal tiger; again, a company of storks is seen, while views of the bamboo groves and flowering trees, and roses of varied hue climbing the walls, feast the eye.

It is quite natural to pass from the gardens within the city to

THE HILLS

without. What mountain is that standing out alone on the plain? asks the traveller. It is the Lion Mountain, and if viewed from the North bears a striking resemblance to a mighty lion crouching on the ground.

The Fan Fen Hill, the tomb of Soochow's great statesman and historian, is the prettiest picnic excursion from the city. A "quick boat" to the end of the canal, a walk or a ride up the hill in a chair, through a tunnel and down again to a grove; then a climb up the precipitous mountain with the pretty temple nestling on its side, through the narrow passes between the boulders, on to the rock, from which a fine view of the lake is obtained, and then to the summit.

The Witch's Hill, crowned with a Pagoda, beside the Stone Lake to the south-west of the city, is another fine jaunt. The fish ponds below mirror in the sunlight the willows which stand upon their banks. Here reside the "Five Holy Ones" or the gods the witches worship. And fearful gods they are! Let us take a practical example. A few months since a young man who lived at the foot of the mountain, and whose father had been a warm friend for twelve years, called to see me. I said, "I am very sorry to hear of your father's death." "Yes, he died two months ago. The last thing he said was that if you could get him some medicine from the Hospital he could get well." "You, yourself, I hear, were married last year in the second moon, and your bride died five months afterwards—that is so, is it not?" "Yes, she died. The Five Holy Ones took her for their wife. They are extremely fierce and cruel." This, alas! is but one case in a thousand.

Mount Seven Sons, about 800 feet high, is another sacred hill. The history puts the height of the Mohdoh hill, where king Hoh Lü had his summer palace, at 3,600 feet, by measuring up the curving road. The Pagoda has eight stories, is 150 feet high, and 900 years

old. There is not a rock or boulder or cave or eminence on its summit that is not historic, for the kings of many dynasties have visited this famous headland. The Arrow Creek running direct to the Great Lake was opened by Hoh Lü. Opposite is Mount Yao Fung where the Emperor Shanshe, the first of this dynasty, who ascended the throne 1644, spent the last ten years of his life in a monastery.

Mount Kyiöng Lung, fourteen miles from Soochow, once had temples containing 5,040 rooms, and is a wealthy place under the Taoist directorship. Boats stop at the Good Man's Bridge. The grove is fine and the view superb. It is about 1,100 feet in height. The rich from the city and the poor from the country make semi-annual pilgrimages to this holy mountain. There is a tradition that B.C. 2700 a rain priest resided here and sought for the elixir of immortality.

Kwang-foh, a town beyond, is the prettiest place on this vast plain. On the shores of the Lake, Uön-Mo Shan is a celebrated monastery. Around these hills winds the Imperial Highway, twelve feet wide, paved with brick and faced with stone, now in fine order, which was built by the Emperor Kien-lung, who "sent his messengers before his face to prepare the way" when he visited Soochow a hundred years ago.

BENEVOLENT INSTITUTIONS.

That the benevolent institutions of this land are not five per cent. compared with those of protestant countries is readily conceded, yet they constitute a distinct feature of Chinese civilization. They are of five classes. 1.—Foundling asylums, one of which has 400 children let out to poor families, who are paid for their maintenance, and the orphans are generally kindly treated. 2.—There are two homes for old women. 3.—The old men's home, covering several acres, near the Tiger Pagoda. The veterans are supplied with one meal a day, and those who are able, go out and ask for alms. 4.—The general distribution of clothing and food to the poor in the winter by wealthy families and benevolent societies. 5.—Quite a number of free schools. One of these, on the Yang Yoh Hong, has six grades and is a well-conducted native school.

HONGS AND MANUFACTURES.

The great trade of Soochow is silk. In the silk stores are found about 100 varieties of satin, and 200 kinds of silks and gauzes, and as they are unrolled for the inspection of purchasers the sight is splendid. Here merchants come to supply the markets of the great cities throughout the provinces. When a silk robe was considered too great a luxury for a Roman Emperor, the Soochow scholar wore his gown

of this material. In plain Anglo-Saxon, there have been more fine clothes worn in this city than in any other place in the world. The weavers are divided into two guilds, the Nankin and Soochow, and have together about 7,000 looms. Thousands of men and women are engaged in reeling the thread. The looms are in little houses of one story, and are worked by the feet treading on rickety bamboo rods; each loom has a hole in the ground, and underneath the chickens and the children play, but, *mirabile dictu*, from them come silks and satins with the most delicate colors of all descriptions. Great skill is displayed in weaving the figures. An artist lays off the warp, and arranges certain perpendicular threads at which a little boy perched above pulls while the wearer's shuttle flies to and fro, and here is finished a magnificent pattern of embroidered satin.

In and around the city, embroidery employs 100,000 women. Mandarins' robes, ladies' dresses, and the stage actors' apparel are all embroidered. The Imperial Taylor twice a year sends on 1,000 trunks of embroidered clothing as tribute for the use of the Emperor's household. In this yamen 1,000 men sublet the jobs to the women. The embroidery in gold or flowers is simply exquisite, and they will execute any design that is given them.

Several streets are devoted to furniture. The wood is highly polished, and substantial tables and chairs, sofas and wardrobes, are on hand. The handsomely carved sets of furniture, inlaid with marble, where the princely bedstead includes bureau and sets of drawers, would do credit to any mansion. There is much fancy work done in the fine kinds of wood. The pawn-shops have a capital of many millions; the clothing stores obtain their stock of goods from these. Rice is one of the principal exports, and the Soochow "fragrant rice" is considered the finest. The North-west corner of the city is almost entirely given up to the manufacture of jade ornaments. The native drug stores are very extensive establishments, and there are two or three foreign apothecary shops. The book business is a large one. As in every part of China where such a large number are annually carried to their last resting place, the coffin trade is prominent. Imported wood is on the hills cut the length of a dead man.

Silversmiths have a prosperous business where the gentle sex is so fond of bracelets and head ornaments. "Your trade is an extensive one," I said to one of this calling. "But it is a very sinful one," he replied. "Wherein consists the sin?" I inquired. "We adulterate with brass." There are also workers in iron, brass, pewter, and in various other metals. The fur trade in winter and the fan trade in summer are both large. Lime kilns are numerous. There are large establishments for the sale of pottery which is made West of

the Great Lake, whence also comes the famous "Soochow bath tub." The city has no large manufacturies with the smoke curling from the tall chimneys, but here in thousands of shops are made hats, shoes, drums, musical instruments, idols, paper goods for exportation to Hades, and the infinite variety of articles manufactured by the 360 trades.

The traveller is struck with the number of eating shops. The fruit-stands so temptingly arranged are loaded ten months in the year. Fish in endless variety abound. In the meat shops are pork and mutton, tame fowls and "wild chickens" (pheasants), ducks and geese. The bakeries and travelling kitchens furnish bread and cakes, and bean curd and soups; and fine feasts with all kinds of dainties seasoned with special reference to the Chinese palate, may be ordered from the restaurants. Confectionery is a speciality of our city.

The import trade is immense and Soochow is becoming a great *entrepôt* for foreign goods, and is destined to be a great wholesale market. Foreign silver is the established coin. Iron and steel have driven the native articles away. Tin and zinc are largely used. Shirtings, prints and broadcloth have the largest sale. The colored handkerchiefs which adorned the heads of the African "maumas" in the South in *anti-bellum* days are now used by Chinese gentlemen to wrap up their cash. Petroleum is the cheapest light known, as it sells for less than a shilling a gallon. California flour is becoming popular, and tin milk is widely used. Shops for the sale and repair of watches and clocks are surprisingly numerous. In the line of "fancy goods," many of the establishments make a fine show, and this, perhaps, is the most attractive department to native purchasers. The foreign trade is yearly increasing, and unless new channels of enterprise are opened for the Chinese, whole classes of native goods will be driven from the market, and whole sections of country financially ruined.

THE POPULATION.

What is the population of Soochow? is a question constantly asked. It is surprising how near the estimates of the foreign residents agree with the figures of the census. The Pao K'ya Joh or Tithing Office, which has charge of the police, taxes, public works, etc., does not take the census so much with a view of obtaining the number of inhabitants, as of accounting for every man in the city. They put up a leaf on each door and keep a duplicate in their book. They do not take the census of the "official residences," which numbered 2,648 in 1886, and 2,348 in 1887, and which, as seen above (from the first figure—the second having been recently obtained), contain about 40,000 people by taking the average of 15, which is not a high one

for the Mandarin's family, his servants and his retainers. The large boating population, and the large *floating* population, is not included in the figures given, and might be put down at 20,000. The census is only a proximate one, but fairly trustworthy. A leaf is placed on each door, so if there are two doors the family counts as two. On the other hand, there should be a leaf for every family mounted on the front door, but in the tenement houses where there are from 15 to 30 families, it is not probable they are very accurate, and it is likely the numbers are much greater than represented. The city is divided into six wards or "Roads." The following is the number of families:—

				1886.			1887.
South Ward	...	...	...	10,564	...	...	12,464
East "	...	...	...	13,642	...	...	13,295
Middle "	...	...	...	15,685	...	...	17,547
West "	...	...	...	16,878	...	...	16,382
North "	...	...	...	18,354	...	...	17,116
Suburbs—Two West Gates	...	...	...	17,233	...	...	11,327
				92,356			88,131

Multiplying families by five, they stand 461,780 and 441,655. Adding the 40,000 and the 20,000 above mentioned it makes the population 500,000. This is computing a family at five, but a family in China consists of "Noah and his wife, his three sons and their wives" and all the grandchildren—so five is a small figure. The population may with safety be put down as a half million.

[To be Continued.]

In Memoriam.—*Dr. J. K. Mackenzie.*

April 2nd, 1888.

BY REV. JONATHAN LEES.

ON the banks of the Peiho is mourning to-day,
And in Tientsin homes there is fear and dismay;
For the Angel of Death has appeared with the Spring,
And the city lies hushed 'neath the gloom of his wing.

II.

He has chilled the warm heart, which for others has thought;
He has palsied the hand which oft healing has wrought,
And in vain do the sick listen now for his tread
Who to Christ, the Great Healer, each sufferer led.

III.

Ah! no wonder the road to God's acre is thronged,
While they weep for their loss to whose life he belonged;
For nor they nor their children in future shall find
A physician or friend more unselfish and kind.

IV.

Far away in the hamlets of Chihli's vast plain
Will "Mackenzie is dead" be a message of pain,
And for many long years shall his memory be
Dear to China's rough "braves," in the camp and at sea.

V.

Not in vain the fair wreaths which so quickly must fade,
Nor in vain on the bier courtly guerdons are laid;
Earthly honours and love are a precious reward,
Though to him but as nought who is now "with the Lord."

VI.

For the sorrow of earth is the gladness of Heaven,
Since again to weak man grace Divine has been given;
And in duty found faithful, by trial unmoved,
All his heart-wounds are healed by the Master he loved.

VII.

Who will walk in the path that Mackenzie has trod?
Who will consecrate all to the service of God?
By Thy servant's life, speak Lord,—so many shall hear,
And in their lives, in turn, shall Thy glory appear.



Correspondence.

THE TRANSLATIONS OF THE NEW
TESTAMENT.

SIR:—A sanguine writer, who, unhappily, does not give his name, suggests that a little effort and a little mutual confidence would in a few years secure to us that desideratum, "the Bible in Chinese." He quotes me, amongst others, as having complained of existing versions.

If I have done so it was to deprecate, rather than encourage, immediate attempts at emendation. I would, at any rate, heartily join him in pleading with contemporary translators *to go slowly*.

I do not believe in the existence of any very strong national prejudice that would prevent, e.g., Englishmen working cordially with Americans. But I greatly doubt whether many of us, English, American, or German, would accept H. as an authority on such a really difficult question as the *text* to be translated. He says, "Let us have the 'Revised Text' without doubt;" as if he had reason to know that its conclusions would never be gone back upon, and that its corrections of the Received Text, so far as they go, were final.

Perhaps H. is a specialist in such matters, and if so, probably the only one in China. If he is not I am afraid I shall, for one, persist in preferring the opinion of Dr. Scrivener, who is a specialist, to that of H. Dr. Scrivener, writing of the text edited by Drs. Westcott and Hort, says: "Since barely the smallest vestige of historical

evidence has ever been alleged in support of the views of these accomplished editors, their teaching must either be received as intuitively true, or dismissed from our consideration as precarious and even visionary." The text in question is, with slight variations, that of the N. T. Revisers; and with such a weighty adverse criticism in view, even if Dr. Scrivener stood alone, I for one should urge, *for the present*, the retention of the Textus Receptus as the basis of translation in China, leaving it to commentators and expositors to point out corrections which have been substantiated by historical, as distinct from intuitive, criticism.

Meantime, in view of the daily increasing perplexity of versions, I would join H. in pleading for *delay*, until, in the course of four or five years, something like a deliberate examination of existing versions—the leading ones at least—has been made by some such committee as he suggests. He is sanguine on all points, as I judge, and not the least on the possibility of making a book which, like the Bible, has its unfathomed depths whether read in the original or a version, intelligible at sight throughout, in Chinese (see p. 216, last lines). On the other hand I am more sanguine than he is, in so far as that I hold that *we have the Bible in Chinese*, with blessed results "for doctrine, for reproof, for correction, for instruction in righteousness." That same Septuagint, on which Dr. Farrar is eloquently severe, did good service

in the adorable hands of our Lord,
and in the hands of his Apostles.

Your obedient servant,

G. E. MOULE.

HANGCHOW, 11th May.

GIVING AWAY OF BOOKS.

DEAR SIR:—道五's letter on the Giving Away of Christian Books has given rise to some little astonishment. Doubtless the B. and F. colporteur referred to will be able to put 道五's singular story in a different and altogether more probable light. In any case, most of your readers will think that 道五 has not acted a manly part in making a serious charge against a brother-worker over a *nom de plume*. The gibbeted colporteur may or may not be possessed of courage; but certainly 道五's epistle goes far to show that he himself would not be overburdened with a further supply of the same useful quality.

In regard to the main question, perhaps 道五 will inform your readers when and where he has seen or heard of our books being turned into "soles for shoes" by the Chinese. Is this remarkable statement made on the ground of personal knowledge? I know well enough that our books have, on several occasions, been burned or otherwise destroyed by unfriendly natives; but in the whole course of my experience I have not so much as heard of them being utilized in the way mentioned by 道五. It will be news indeed for some missionaries to learn that the illiterate classes in Honan are destitute of reverence for printed or

written character. And, of course, this is what making use of our books in the way alleged would mean.

道五 and I are at one in condemning the gratuitous dissemination of Christian literature as unnecessary and unwise; but until he proves in some reasonable manner that the Chinese have really used our books for making "shoe-soles," the present writer, at least, must be allowed to take his bold assertion with "the proverbial grain."

Yours faithfully,

J. WALLACE WILSON.

HANKOW, 19th May, 1888.

P. S.—The *Daily News* tells us that Mr. Archibald J. Little has, in his book, made an assertion similar to the one made by 道五. But, Sir, strange as it may seem, not even Mr. Little's book, which is a curious mixture of fact and fancy, is sufficient to make me alter the opinion expressed above.

J. W. W.

SEVERAL QUESTIONS.

DEAR SIR,—It has recently been stated in English that *there is no mention of substitutionary sacrifice in Chinese literature*. Is this correct?

From what Chinese writing is the phrase 格子皇天 taken? It is on page 427 of Williams' Dictionary, under the the explanation of 格.

Is there a Christian Hymn Book in Chinese in sufficiently good style to be acceptable to learned men?

Will some one kindly furnish a list of Christian books and tracts suitable for use among the literary class?

Is there a catechism in existence calculated to *attract*, and to teach the Christian religion, without giving offence or provoking the disgust and hatred of the reader? A *constructive* and *attractive*, rather than *destructive* and *repelling* book is what I have often needed and wish to discover.

May I suggest that some gifted friend prepare an *illustrated* book on "Ancestral Worship," showing how the people of various lands manifest respect for their departed friends, with a chapter devoted to the object of convincing the Chinese that Christianity retains all that is *good* in Chinese ancestral worship and only discards what is *useless*. Is there not a very great need for such a book?

Also, a little help for those of the Christians suffering persecution, with some such title as: "Counsel and Comfort for the Persecuted."

F. H. J.

THE TRIENNIAL EXAMINATIONS.

DEAR SIR:—The Triennial opportunity of bringing Christian truth before the educated classes in China is again approaching, and will, no doubt, have come under the consideration of many missionaries in the provincial capitals, but as no mention has been made of it in *The Recorder*, may I report the resolution of the Hankow Tract Society's Committee as a reminder to those brethren who have it in their power to do something for the 150,000 *Shin-tsai* who congregate at the provincial capitals during the eighth month (Sept.) of the present year? That resolution was to the effect that selections be

made of Rev. E. Faber's work on "Civilization, Chinese and Christian," and that these be reprinted and published in the form of one small volume of thirty or forty pages, and distributed amongst the students as they leave the examination hall.

Such is the proposal entertained by the Hankow and Wu-chang missionaries for the present year,—a proposal worthy to be pondered by brethren in other cities.

The following chapters have been suggested by the author as those most suitable for the occasion,—

- Chap. 12.—Good feeling to Enemies.
- " 30.—Worship. Truth.
- " 39.—A happy family life dependent on Personal Morality.
- " 44.—Value of Purity and Cleanliness.
- " 46.—Chinese Classical Learning and Western Theology.
- " 62.—Church Organizations unknown in heathen religions.
- " 63.—Missionary Societies.

Having, in past years, distributed Mr. John's "Gate of Wisdom" and Dr. Martin's "Evidences of Christianity," and a little tract entitled "The Mirror of Conscience," the proposed circulation on the present occasion of Mr. Faber's book, which bears upon the practical outcome of Christian truth and teaching, is peculiarly appropriate.

It is true that but little fruit has hitherto been gathered from our efforts on behalf of the literati, but as they form that class of the Chinese which is the most difficult of any to win, so is it evident that repeated effort will be necessary before this citadel is taken.

Besides the distribution of Christian literature, other methods have been employed in the past. In one instance the following plan was adopted:—1st, Prizes were offered

for the best essays on certain given subjects; 2nd, A house in the provincial capital was specially rented for the reception of the students, and the missionary himself resided there during the two months of the examinations, and received the visitors who called upon him; 3rd, Various *Kiao-kwan* (教官), Prefectural and District, were interviewed, and an attempt made to open friendly intercourse with them. These, and doubtless other methods, have been adopted in the past, but every examination brings to a ready and inventive wit new resources and new appliances, and

those who make such known may render invaluable assistance to the brethren who are labouring in this special field. But from all our brethren we may request the higher help of intercessory prayer, that for the glory of God and the good of souls, these triennial efforts may year by year prove increasingly successful.

Believe me, Sir,

Yours faithfully,

DAVID HILL.

P.S.—Mr. Faber's work is printed in seventy-four parts, any of which may be had in Shanghai.

Our Book Table.

文件字句入門 *Wên Chien Tsü Chü Jü Mên*. NOTES ON THE CHINESE DOCUMENTARY STYLE. By F. Hirth, Ph.D. Messrs. Kelly & Walsh, Limited, 1888.

THIS work has been so fully noticed by others that it would be superfluous for us to say much about it. Dr. Hirth, who is an indefatigable worker and a most industrious student of Chinese, has rendered good service to all who are trying to master the documentary or business style of the Chinese language.

These Notes are to be used in connection with the two volumes of the *Hsin-kuan Wên Chien-lu* (新關文件錄), which were previously published by order of the Inspector-General of Customs, for the special use of the Customs' Service.

This brochure, though printed at the American Presbyterian Mission

Press, and published by Messrs. Kelly and Walsh, also owes its origin to the liberal encouragement of Sir Robert Hart, K.C.M.G.

Dr. Hirth does not wish these Notes to replace a complete grammar, but his object is rather to assist students to make grammatical observations themselves.

We fully agree with and entirely endorse what the author says about the importance of this branch of Chinese study, and would commend the following from the Preface of the work before us:—

"Students having managed the spoken language to a certain extent, and being able to express their thoughts fluently, frequently get disgusted with the difficulties of the written language, and are only too ready to take refuge in that *Pons Asinorum*, the native writer, who will interpret the sense of difficult passages in plain colloquial without being able to analyse the construction of even the simplest sentence.

"The danger of becoming dependent upon the intelligence of a native assistant is obvious, and cases in which a student who has done good work because he has enjoyed the benefit of having a clever Hsien-Shêng at his side, finds himself suddenly in great distress when he has to work with a less intelligent man or without any such help at all, are too frequent to need any further comment."

The Introduction to the Notes is mainly a reproduction of the views of that able and learned sinologue, Mr. T. T. Meadows, who was acknowledged by Dr. Wells Williams to have been "one of the most competent linguists in China."

Others besides the members of the Customs' Service will find these Notes most helpful and very useful in enabling them to understand something of the laws that govern the grammar of the Chinese language in general, and the business style in particular.

Most of the examples given are from the Documentary Papers published in 1866 by Sir Thomas Wade, K. C. B., and it is assumed by Dr. Hirth that this work is in the hands of every student of the business style.

Even to those students who doubt whether there is such a thing as grammar in Chinese, we can recommend this small volume; and we congratulate Dr. Hirth in having succeeded in making the study of a subject which is usually considered dry and obtruse, more easy, pleasant, and interesting.

D. P. J.

We note with interest Mr. E. L. Oxenham's *Historical Atlas of the Chinese Empire*, in twenty-two maps. It is a series of maps from the earliest times of Chinese history down to the Ming dynasty, "Giving

in Chinese the names of the chief towns, and the metropolis of each of the chief dynasties of China;" published by Kelly & Walsh. The modest preface disarms criticism, but it is evidently a work of the greatest value to every student of Chinese history.

We also acknowledge the receipt from Kelly & Walsh of Dr. Hirth's *Ancient Porcelain—A Study in Chinese Mediæval Industry and Trade*. We are incompetent to examine critically Dr. Hirth's views as to the age of Porcelain in China, the Principal Classifications of Ancient Porcelain, the Color Ch'ing, the Real Old Céladons, Céladon Imitations, etc. etc., but it is evident that we have here a reliable and learned introduction to Chinese Ceramic Art.

THE DAWN OF THE MODERN MISSIONS:

Lectures delivered in connection with the Duff Missionary Lecture-ship, in Edinburgh, Glasgow and Aberdeen, during the years 1884-6, by Rev. Wm. Fleming Stevenson, D.D. 182 pp. Macniven & Wallace, Edinburgh.

DR. STEVENSON was well fitted, in head and in heart, to write upon the subject of missions. He had personally visited all the chief mission fields, had read extensively books descriptive of missions, and was an active and earnest worker in their behalf.

The book which is before us does not deal with the missions of the present century. It tells, rather, of the missionary heroes who labored amid manifold difficulties and dangers,—but labored bravely and faithfully,—before the

nineteenth century came with its numerous societies and thousands of missionary workers, cheering each other on by their reports of the good success which God has been giving them. It tells of missionaries whose names are little known to the Christian world, but whose lives were of thrilling interest, and whose faithful labors did much to arouse the Christian Church and bring about the *Dawn of Modern Missions*.

Dr. Stevenson, had he lived to prepare this work for the press, might have altered and improved it, but his lectures were carefully prepared, and the book seems to be thoroughly reliable, as well as full of interest. It will help any one to read it, and the Christian missionary will arise strengthened and encouraged to toil on more faithfully and more hopefully in his work for the Master.

J. A. S.

Editorial Notes and Missionary News.

VOLAPÜK.

WE have been slow in noticing this invention of our day, but the receipt of Mr. Van Aulst's pamphlet entitled "Introduction to the Universal Language Volapük," brings the subject before us. We confess to some want of enthusiasm regarding it, from the improbability of its being to any sufficient degree adopted to make it a medium of communication more available than one or other of the languages already so world-wide in their use. But as fast as this difficulty is removed, the probabilities, it must be confessed, increase of its being a useful instrument for communication between men of various speech.

The idea is not at all a new one. Bishop Wilkins, of England, in 1668 published an "Essay towards a Real Character and a Philosophical Language," of which Max Müller says: "His work seems to me, as far as I can judge, to offer the best

solution that has yet been offered of a problem, which, if of no practical importance, is of great interest from a merely scientific view" (Lecture II., Second Series). And the celebrated Leibniz, a short time before his death, devised a universal language, which he called his *Specieuse Générale*, which he maintained could be acquired "without a dictionary and with comparative ease," regarding which Max Müller remarks: "That such a language should ever come into practical use, or that the whole earth should in that manner ever be of one language, is hard to conceive. But that the problem itself admits of a solution, and of a very perfect solution, cannot be doubted." It may, therefore, be conceived as possible that the scheme devised by Rev. John Martin Schleyer may be at least a step toward the realization of this interesting idea.

The author is, we learn, a native of Germany, and a priest of the

church of Rome, having been a curate in several parishes, though now a resident at Constance; a man already eminent as a student of languages, and with a "prodigious talent for work." The first edition of his Grammar and Dictionary were published in 1881. Mr. Van Aalst's statement that the students of Volapük "to-day number greatly over a million," hardly consists with the fact that at the last annual meeting of the French association for its propagation the secretary stated that the disciples could not be reckoned at over 40,000. The president of that association announced an International Volapük Congress to take place in Paris the coming year, which will no doubt give further impulse to the cause. Mr. Van Aalst may be rather premature in saying: "It may confidently be said that the future belongs to Volapük, and that future is not far;" but it is evident that it is a very interesting movement, the future of which may assist the progress of humanity by facilitating intercourse between men of varying speech.

We cannot, however, entirely suppress our queries as to some of the problems presented. In the first place, are the sounds as simple as they are represented to be? The sound of *ü* is one which the average Englishman finds it very difficult to make; and we notice that different authors give different sounds to the same vowel. Schleyer says the sound of *e* is the same as in *fell*; Seret says, the same as *a* in *sule*, while Aalst says it "has the sound of *ee* in *indeed*, or *e* in *met*!" Schleyer bids us pronounce *i* as in English *lip*, while Aalst says "al-

ways as *i* in *marine*, or *ee* in *see*." Nor is the trouble confined to the vowels. Schleyer makes *v* as in English, while his English editor Seret makes it like *w* in *wish*. In view of all these instructions, how are we to pronounce the very initial word "Volapük;" and if there be such possible diversities of pronunciation, what becomes of the vaunted universality and usefulness of the language?

Nor is this all. The grammatical structure of the new language presents many difficulties, as shown by Mr. Addison Hoge in *The Nation*. Nouns have four cases, but the question will still be, to harmonize the conceptions of these case relations as held by different nations. And, as might be expected, it is in the verb that there is the greatest difficulty, as shown by Mr. Hoge, regarding the imperative and subjunctive moods. The use of conditional sentences in Volapük is said by this friendly critic to remind him of the answer by a college student on an examination—"Lucid is when a thing is turbid with light."

But more fundamental than all these troubles;—to our minds, the great danger is that young students will tend to be unsettled in their studies of the actual languages of the world, and may become confused as to the laws of speech; that while learning to communicate after an artificial fashion with men remote, they may lose their power of using their own mother tongues correctly and forcibly. We trust this danger will be carefully guarded against.

We have thus far avoided criticism of the uncouth and repellant

enphonic combinations of sounds, which is, of course, a subordinate matter, though one to which the promoters seem oblivious. To express ourselves fully, we cannot imagine that a language better fitted to become the medium of general intercourse can be invented than the English, providing its present unfortunate spelling should give place to a simple phonological system; and it is hopeful that there is a manifest tendency of this kind among the users of the language.

THE CHINESE IN SIAM.

THE Rev. E. P. Danlap, Presbyterian missionary at Petchaburi, in a recent letter communicates the following interesting facts:—

"Just now the Siamese are discussing the propriety of restricting the Chinese immigration. To give you some idea of their views of the question I will quote from an article in Siam's leading newspaper: 'More than one million Chinese are here, and they are coming by thousands annually. Their sole object in coming is money. They do not intend to stay. After gaining great wealth they take it all back to China. If they die in the attempt, they are not willing to leave their bones in our soil. In order to gain wealth they have established great systems of gambling and are thus degrading and ruining the Siamese. They care not whether the Siamese prosper or are ruined, have happiness or trouble—their only object being to take our money. Trade and industries they seek to monopolize, and they are also grasping after government positions in that they are crowding

out the Siamese. If no restriction is placed upon them, before many years the country will be filled with Chinese, and Siamese will be scarce indeed. The United States, for self-protection, has forbidden the Chinese; England has taken the same course in Australia, whilst Siam simply requires not \$1 per head per annum, which gives them protection in their pursuits, and frees them from draft for either military or government service. We should for our own protection impose a tax of at least \$24 per Chinaman annually.'

"The above is the gist of the article, and probably expresses the views of many of the Siamese of rank."

"THE CHINESE RECORDER."

We do not often reproduce the words of praise we receive, so that we shall be pardoned for sharing the following paragraphs with our various friends who so kindly assist by articles, letters, and items, in making *The Recorder* what it is. Five hundred and fifty copies are now printed monthly.

The Rev. Wm. Campbell, of the English Presbyterian Mission, writes:—"I do not happen to know the worthy brother who is editor at present, but it is only right that every fitting opportunity should be taken of expressing our deep appreciation of the services he is rendering; and it is on this account I would bear my humble testimony to the importance and value of that service."

The editor of the *Christian Advocate*, Syracuse, New York, under the heading "Statistics of Protestant Missions in China for 1887, says:—

We are indebted to Mr. Gulick, the American Bible Society's agent in China, and editor of *The Chinese Recorder*, for the full statistical tables of the Chinese missions of all societies and independent work to December, 1887, corrected from the tables which appeared in *The Chinese Recorder* for January, 1888. We give the footings only. We looked for the "decrease" column, but there was none. There is no item represented in the above totals but shows an increase over the statistics of 1886. They are the figures for thirty-seven societies besides "independent workers." By the way, why do not more of our people subscribe to that admirable monthly, *The Chinese Recorder*? It is now permanently enlarged to forty-eight pages monthly, and the price is \$3.00 per year. It is published at "The American Presbyterian Mission Press" at Shanghai, to whom remittances may be made.

THEY WERE ALL WITH ONE ACCORD.

It is with some surprise that we first learn of the following most happy arrangements between the Church Missionary Society and the American Methodist Episcopal Mission in the province of Fukien, from the home papers, and not directly from the field. Why should *The Chinese Recorder* and *Missionary Journal* be deprived of the privilege of making original and early announcement of this and many other important missionary matters occurring in our own field, and be obliged to call from journals on the other side of the globe notices of events in our very midst? Permit us, brethren, once more to appeal to your love of your brethren, and to your interest in *The Recorder*, for frequent and early mention of facts, as we very much desire to make our monthly messenger a fuller record of missionary news. We clip the following from that valuable periodical, *The Gospel in All Lands*:—

In the three Missionary Societies represented in Foochow, there was, many years ago, a division of territory made, each society agreeing to work in certain districts or counties.

Afterward, other members of the Church Missionary Society arriving in Foochow from England, refused to be bound by a contract made by their predecessors; and the result was, that they went into the Hing Hwa and Ing Chung districts, where the Methodist Mission was already strongly represented, and as the years passed on they gathered congregations and dedicated chapels throughout these districts.

But news of recent date from Dr. Sites informs us that our mission (in Foochow) had just received a communication from the Church Missionary Society's representatives in Foochow, saying:—

"In consequence of the final decision of the Parent Committee of the Church Missionary Society in London not to occupy the districts of Hing Hwa and Ing Chung with a resident foreign missionary, etc., therefore, the Fookien Sub-Conference of the Church Missionary Society recommends the entire withdrawal of the Church Mission from Hing Hwa and Ing Chung."

In response to this communication Bro. Sites was on his way to these districts in company with Archdeacon Wolfe for the purpose of taking over from him their congregations and church property. Bro. Sites adds, "We are to concentrate more force here, while they advance to the north, east, and north-west parts of the province. Surely this is a token of fraternal unity betokening the 'one accord' of apostolic times. The forty years of preparation in Fukien are now to be followed with a glorious harvest for the Master. But where are the reapers? Oh that the young men of the Church might realize how glorious are the times in which we live."

MISSIONARY CONFERENCE IN MEXICO.

We learn from the missionary periodicals of a conference held in the city of Mexico, January 31st to February 3rd, which was called "The General Assembly of Protestant Missionaries in Mexico." It was attended by nearly 100 missionaries, representing eleven different Protestant denominations.

As missionary work has many points in common in different lands, we cannot do better for our work in China than to lay before our readers the following summary of the more important points recommended by the assembly, from the pen of Rev. David Morton, which we find in *The Gospel in all Lands*:—

1. A new version of the Scriptures in the Spanish language was recommended and the Assembly offered to assist Bible Societies in this work.

2. It was agreed that the missionaries composing the Alliance should recommend to the several Boards by which they are employed that hereafter the missionaries of but one denomination should be sent into towns of less than 1,500 inhabitants, and that where two or more denominations are already in such towns an arrangement should be entered into whereby all but one should withdraw. A committee of arbitration was provided for, by whom all questions growing out of this agreement are to be settled.

3. The establishment of a Union Preparatory School was recommended, and provision for its organization was made.

4. A memorial was ordered to be sent to the Mexican Congress, asking for the passage of a law prohibiting bull-fighting and cock-fighting within the limits of the Federal District and of the Territories.

5. The preparation of a Union Hymn-Book was ordered.

6. A committee of five was appointed to represent before the Governments, State and National, the victims of persecution.

7. Provision for another Assembly within four or five years was made.

8. A book containing the proceedings of the Assembly and the essays that were presented will be prepared and published, under the supervision of the Missionary Editors who reside here.

9. It was agreed that no preacher or member shall be received from one mission into another without a letter of dismissal from the body which he leaves.

10. The native workers who were members of the Assembly presented a vote of thanks for themselves and their fellow-countrymen to the Churches of the United States, for their efforts in behalf of the conversion of Mexico, and also of the sacrifices made by the foreign missionaries in their labors in this Republic.

11. In recognition of the indebtedness of Protestantism to the laws of reform

adopted in 1857, a committee was appointed to solicit subscriptions from evangelical Christians throughout the Republic to aid in the erection of a monument to the father of these laws, Benito Juarez.

Notes of the Month.

THE Kinhwafu, Chehkiang, Baptist Church has recently dedicated a new Church building, seating two hundred and fifty persons. It is like a C. I. M. missionary,—Chinese outside, European inside. This Church has five out-stations, one of which is self-supporting.

WONG TS'UEN-SHAN, a member of the Kinhwafu church of the A. B. M. U., has given thirty dollars for the extension of the work into neglected districts. Work has been begun in Wu-ni Hien, a city on a branch of the Tsian-tsing River in Chehkiang.

THE Romish Church is manifesting unwonted activity in Central and Western Chehkiang, in seeking to proselytize native Christians of the Protestant faith. They diligently visit the houses of the converts, and argue, offering many substantial rewards in return for adherence to the Catholic faith. The priests do not hesitate to add falsehood to argument.

AMONG the recent graduates of the Woman's Medical College in New York City, is Kin Ya-mei, a Chinese girl who has taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.—*Exchange*

A MISSIONARY teacher on her way to Chi-nan Foo, China, writes from Shanghai that there the first shade of apprehension had vanished from her mind, and that she was happy that her lot had fallen in China; although she adds that she would like a diver's apparatus that could communicate with the undefiled upper air.—*N. Y. Evangelist*.

CHINESE DELEGATE TO THE
METHODIST GENERAL CONFERENCE.

THE Rev. Dr. Sites, who accompanied the Chinese Delegate to the Methodist Missionary Conference, has reached San Francisco. The Rev. N. J. Plumb sends us the following interesting item from Foo-chow:—"We have received information by a recent mail that our Delegate to the General Conference in the United States, Sia Sek-ong, has been permitted to land at San Francisco. The question of allowing him to do so was under debate for some time before the Commissioner, with much uncertainty as to the result, but finally a favorable reply was given, with the understanding, however, that this was not to be considered as a precedent. They evidently do not intend that we shall flood the country with Chinese Methodist preachers, although they might find there a wide field for their labors.

WE see it stated in the home papers that a son of Dr. Happer, of Canton, now at home, is about establishing a newspaper for the Chinese in America.

DR. CHAS. P. MERRITT, of Pao-ting Fu, writes: "I have been very busy this winter with large clinics, but God has blessed the work."

WORK has been started in Lao-ho Kéo by Mr. Geo. King, of the China Inland Mission. "We have good cause," he writes, "to rejoice that Lao-ho Kéo has been added to the number of Protestant mission stations. It is a great rendezvous for the trade of the North-west with all the other parts of China, and, as at Hankow, people from almost all parts of the empire are here. We have many reasons to hope that a good work will spring up here in time."

ONE of our missionary sinalogues writes: "I should like to see a translation of Romans by brother 'H' (I don't know who he is) executed on the principles laid down by him, and then I should like to find out how many in China would accept his version. I do not think that there is a Chinese scholar in China, among either the natives or foreigners, who would entertain the thought for one moment of adopting the terms suggested by him for *σπῆς* and *πνεῦμα*."

A LITTLE boy was told that the Rev. Mr. Goforth, [missionary of the Canadian Presbyterian Church to North China] would be the only Christian minister in charge of a district having as many people as are in the whole of Canada. "My!" he said, "won't he have to holler!"
—*Toronto Globe*.

THE United Presbyterian Mission establishment at Chefoo has, we learn, passed into the hands of the China Inland Mission,—Church building, Hospital, Residences and all. The purpose is to occupy these premises besides all the other school and medical establishments, which the China Inland Mission already possess in Chefoo, which will be the more advisable for that the different localities are several miles apart.

WE would remind our readers that the General Conference on Foreign Missions meets in Exeter Hall, London, from the 9th to the 19th of June, with delegates from more than one hundred Foreign Missionary Societies of England and America, besides those from the continent of Europe. Let us remember them in our prayers.

THE Anglo-Chinese College at Foochow numbers over ninety students—thirty more than at any time previous in its history.

REV. GRIFFITH JOHN writes that he expects to finish his New Testament in the Central Mandarin by the end of the year. We see by English papers that Mr. John has been suggested as Chairman of the Congregational Union for 1889, and it is hoped that such an election might be considered by him as a call to visit the home lands with the concurrence of the Directors of the London Missionary Society. Such an election will be quite as much to the honor of the Union as to Mr. John.

A LINE from Rev. J. A. B. Cook, Singapore, announces his departure

with wife and child, for England, on the 17th of April, on furlough, after six and a half years' service in the English Presbyterian Mission. He hopes to return to work again among the Chinese.

ON the 15th May, Rev. R. W. Stewart and family left Foochow for England *via* Shanghai. The cause of their departure is the very poor health in which Mr. Stewart has been for some time past.

WE have received with much pleasure the circular of the "Home for Eurasian Girls" at Hankow, under Mr. and Mrs. Foster. "The pecuniary needs of the home will from time to time be made known by the publication and circulation of reports, or by advertisements, but no subscription lists will ever be sent round the communities, and no personal appeals for funds will be made." Where the friends of children are able to do so, payment will be expected, but where the children are practically friendless, no payment will be asked. Children are preferred over whom permanent and entire control may be exercised, but any applications will be considered. Such an institution must enlist the sympathies of all, as it will meet a great need among us.

THE Woman's Christian Temperance Union of Shanghai, at its April meeting commenced a subscription to aid in the erection of a Temperance Temple in Chicago, which is to cost \$600,000;—an enterprise which is exciting much enthusiasm among the temperance women of America.